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A Transliteration and Translation of the Pahlavi Treatise 'Wonders of Sagastān' (Sīstān), by Dr. EDWARD W. WEST (deceased).—Presented by Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.

The accompanying transliteration and translation of the Pahlavi Treatise *Afđiyā va-Sāyakih-i Damīg-i Sagastān*, 'Wonders of the Land of Sagastān' (mod. Sīstān) was made in 1898 by the distinguished Pahlavi scholar, Dr. Edward W. West, who received election to the Society in 1899, in its Honorary List, as Corresponding Member, and who died in 1905. The communication, here reproduced, he sent to me in the form of a personal letter, dated January 7, 1898, at the time when I was engaged in special researches with regard to the life and legend of Zoroaster, the Prophet of Ancient Iran, afterwards published in book form and dedicated to Dr. West.

As he and I had talked together so often on Iranian subjects and had interchanged so many letters on matters relating to Zoroastrianism, it seems appropriate that I should be permitted to make available to scholars the main contents of this letter from him among those which passed in our correspondence. It must be borne in mind, however, that he sent it merely incidentally, in answer to an inquiry, as bearing on certain other problems in regard to which we were corresponding with each other (for his readiness ever to help fellow-workers in the field was far-known); and it must equally be remembered that the letter was written seventeen years ago, or some seven years before his death. It is quite possible, therefore, if his great activity had been longer spared to scholarship, that he would have modified or changed this or that point in his interpretation of certain difficult or obscure passages in the Pahlavi text involved. Yet I believe that a scholar so profound and accurate, so cautious and well-balanced would have allowed his version to stand in the main, as contributing something toward the elucidation of several matters connected with Zoroastrian tradition.

In his enclosure, under date mentioned above, Dr. West wrote as follows:

"My dear Professor: Thanks for your reference to the 'Wonders of Sagastān,' which had slipped out of my memory.—As the writer of this

short text seems to have fully adopted the idea that Sagastân was an important scene of Vishtâsp's propagation of the religion, I have thought it best to send you a complete transliteration and translation of this text enclosed.—It is somewhat difficult and obscure in places, as you will see; and its date is uncertain, but say from A. D. 900 to 1200, so it is only a reminiscence of old traditions; but more of this after other matters."

At this point in his letter Dr. West turned aside to devote a page to answering several inquiries of mine with regard to the text and interpretation of three or four passages in other Pahlavi works (Dēnkart 7. 4. 31, cf. *SBE.* xlvii. 57; Dk. 7. 4. 66; Dk. 7. 3. 51; and Zsp. 21. 2).

He then returned to a discussion of the age of the Pahlavi manuscript (Codex J), that belonged to Dastur Jamaspji, which contains the 'Wonders' and is apparently an early copy of a still older transcript, and traceable ultimately back to the original text. This important codex (J) comprises also the well-known Pahlavi treatises 'Memoir of Zarīrân' and the 'Cities of Irân,' besides the work under consideration. The three were edited and published together in 1897 by its owner, the late Parsi High Priest Jamaspji, under the title: *Pahlavi Texts I, edited by Jamaspji Dastur Minochaherji Jamasp-Azana*, Bombay, 1897. On the subject of the date of the copy and its contents Dr. West expressed himself as follows:

"Regarding the age of the texts in Codex J. The colophon at the end of the Codex was written by Mitrô-âpân-i Kaî-Khusrô in 1322, but (as in the case of K.20) J may be a very early copy of M K.'s transcript whose colophon is lost.—The first text, the Yâdkâr-i Zarīrân, was copied by M K from his great-uncle Rûstam's transcript of Dēnô-panâh's MS. mentioned below.—The second text, Founders of the cities of Irân, must have been composed long after the time of the latest founder, Abû-Jâfar, called Abû-davânig, who founded Bagdâd in 764. The Wonders of Sagastân is the third text, whose writer is not named, and the following 14 texts (see 'Pahl. Liter.' in [Geiger and Kuhn's] *Grundriss*, §§ 97-100 [69] 70-75) also supply no names or dates.—Then come two colophons referring to all these Yâdkârân, or Memoranda (see *Grundriss* § 76); the first is Dēnô-panâh's, the imperfect date of which seems to be equivalent to A. D. 1255, written at Broach; the second is M K's of 1322, written 3 months and 8 days before his final colophon. The dates of Rûstam's copies are not mentioned, but he copied others in 1269 in Irân and in 1278 in India.—The compiler of the Wonders of Sagastân was probably the priest who reports the simplicity of ritual there in § 9, and he may have been very recent, even as late as the original Sagastân Pahl. Vend. of Hômast, from which a copy was made in 1205 for transmission to Aûchak in the Panjâb, which was copied by Rûstam, and M K's transcript of this copy is now K₁."

Thus far the preliminary part of Dr. West's letter as prefacing his transcription and translation of the Pahlavi text. But before reproducing these it may be well to quote his earlier description of the treatise, as found in Geiger and Kuhn's *Grundriss der iranischen Philologie*, 2. 118 (Strassburg, 1904), which runs as follows:

"A short text of 290 words about the Wonders of Sagastân, or Sistân, among which it mentions the river Aētumend [i. e. Hetumand], the lake Frazdân, the sea Kyānsih, the mountain Aūshdāshtâr, and the birth of the religion, and of his conferences with Zaratūsht; also of the proceed-Aīrich, son of Frēdūn, and the scene of Vishtāsp's first propagation of the religion, and of his conferences with Zaratūsht; also of the proceedings of Sēnō-ī Ahūmstân of Būst (*būstīg*) and his disciples, who issued various Nasks, for religious instruction."

Those who knew well Dr. West's scholarly acumen, his critical method, and his conscientious manner of work, will best appreciate having an exact reproduction, by autotype process, of the most important part of his letter of January 7, 1898—the transliteration and translation of the 'Wonders,' especially as this reproduction served likewise to recall the fine minuscule handwriting of the distinguished savant.

By way of supplement it is important here to draw attention to the wholly independent translation of the 'Wonders' into English and Gujarati by Dr. Jivanji Jamshedji Modi of Bombay, which was published a year later than the time when Dr. West's letter was written to me, and its preface is dated April 30th, 1899. It was the first rendering actually to appear in print and has remained the only one available until the West translation of a year earlier (1898) is now reproduced in autograph facsimile as above. It was issued together with the other two Pahlavi treatises, already referred to, under the combined title *Aiyâdgâr-i-Zarirân, Shatrôihâ-i-Airân, and Afdiyâ-ve-Sahigiya-i-Sistân, Translated with Notes*, by Jivanji Jamshedji Modi, Bombay, 1899. I feel sure that my friend Dr. Modi, like other Iranists, will welcome the opportunity of consulting the deceased scholar's transcription and interpretation of the text.

From Codex J. (letters underlined with red are missing in original). 1.
Pavan sham-i yarzdân.

1. Afsh va-sâyakîh-î damîg-î Sagarstân min
avârîg shatrôihâ hanâ râi arîstâr va-shapîr.
2. Ârvakô denâ, âegh rîd-î Rêtmand¹ va-var-î
Frazdân² va-zarêh-î Kayânbîh³ va-gar-i Âlîsh-
-dâshthâr⁴ bîn damîg-î Sagarstân; zarkhûnîshn
va-parvarîshn-î Âlîshêdar va-Âlîshêdar-mâh
f. 26v. va-Sâyôshâns-î Zarâtûshthân-î Spîtâmân,
afsh ristâkher kardânô. 3. Ârvak denâ, âegh
padvand tâkhamak-î Kayân⁵ dahyûpatân-î pavan
denâ kêshvar. 4. Vazand âubash mad min farrzandân
-î Frêdûn: Saln mûn kêshvar-î Arâm, va Tâj
mûn Tûrkîstân pavan khûdâch dâshth: Âlîcê Arâm
dahyûpat bûd, afsh barâ zagtâlînt, va-min
farrzandân-i Âlîcê, barâ kanîk-î, hânô âîsh

In the name of the sacred beings.

1. The wonderfulness and protectiveness, on account of
which the land of Sagarstân is superior and better than
other provinces. 2. One reason is this, that the river
Rêtmand¹, the lake Frazdân², the sea Kayânbîh³, and
the mountain Âlîshdâshthâr⁴ are in the land of
Sagarstân; also the birth and education of Âlîshêdar,
Âlîshêdar-mâh, and of Sâyôshâns, descendant of
Zarâtûshth of the Spîtâmas, likewise his production of
the resurrection. 3. One reason is this, that it is the
lineal race of the Kayân⁵ rulers which is in this region.
4. Disaster came to it from the sons of Frêdûn: Saln
who held the region of Arâm, and Tâj who held
Tûrkîstân as dominion: Âlîcê was ruler of Irân,
and they slew him; of the children of Âlîcê, except
one girl, no one else

2.

barâ lô ketrînt; va-akhar Frêdûn val var-i
 Frazdân yezberûnân va-pavan nîhân dîst vad
 dahûm padvand⁶. 5. Amat min zay kanîk berâ
 zerkhûnâd, akhar Frêdûn val var-i Frazdân
 varînt, afash min Ardvisûr Anâhît ayâft
 bavîhûnt⁷; va-pavan lakhvâr ârastânô-i Airân
 §.27a. shatrô va-gadâ⁸ i Kayân, avârig yezdân, min bân
 Sagastân gâs mâhmânîh, avartar ayâft vîndâd,
 levatê Mânushcîhar⁹ va-valôshân Airân âfrînô.
 6. Âvâk denâ, cîgh Vishtâsp shah dênô pavan var-
 i Frazdân kard rûbâkîh, avlâ pavan Sagastân,
 va-akhar pavan avârig shatrôihâ; va-Vishtâsp
 shah, pavan ham-pûrsagîh-i Zaratûst, va-Bênô¹⁰-i
 Ahûmstûtân-i Bîstîg¹¹, cîgûnash hâvishtân-i

remained; and Frêdûn then conveyed her to lake
 Frazdân, and kept ~~her~~ in concealment till the tenth
 generation⁶. 5. When a son had been born from that
 girl, Frêdûn then went to lake Frazdân, and he
 begged a boon from Ardvisûr Anâhît, also, on the
 restoration of the country of Irân and the kingly
 glory, he obtained the higher boon of the other sacred
 beings, owing to hospitality on the Sagastân throne,
 together with Mânushcîhar⁹ and their blessing of Irân.
 6. One reason is this, that king Vishtâsp produced
 the progress of religion on lake Frazdân, first in
 Sagastân, and afterwards in the other provinces;
 also king Vishtâsp, in conference with Zaratûst,
 and Bânô¹⁰, son of Ahûmstût of Bîst¹¹, because his
 disciples of

Zaratusht avlê pavan dêr - hârishtânîh - i valê
 yehvînt havâd, dênô - i Sagarstân valê câshlô rûbâk
 dâshstanô râi, nask nask pavan dîrdak - i shapîrân
 frâz sagîtiunt. 7. Nasg - 1 Guvah - Pên - icô¹¹ karêtînd,
 cîgûn Pênô Bîrê - Mitro¹² - i Zaratushtân, pavan vî -
 f. 27^b - râstakîk¹³ - i zag, yehvînt - i âyâkân¹³. 8. Amat
 gujastak Aleksandar - i Arûmâ valê Aîrân shatrô
 mad, valêshân mûn pavan barêshvê Mîg - mardîh
 sagîtiunt girift zagteliunt, gabrê va - rîdak âê - cand
 valê Sagarstân yâtiunt havâd. 9. Nasg - 1 yehvînt - i
 nêshân, bîd - i apornâyîg - 1 nasg - 1; Guvah - Pên -
 icô¹¹ angîdanô narm kard yagarîmûnâd; pavan
 - mâ zag râh dênô bân Sagarstân lakhvâr sagîtiunt,
 ârâst va - vîrâst navak navak barê pavan Sagarstân,

Zaratusht have been first in his long discipleship,
 made the various Nasks proceed in a family of the good,
 for the purpose of keeping the religion of Sagarstân
 progressive for being taught. 7. One Nask they call
 Guvah - Pên - icô ["the witness is even Pên"]¹¹, because
 Pênô and Bîrê - Mitro¹², son of Zaratusht, through the
 restoration of that, became of the coming ones¹³.
 8. When the accursed Alexander of Arûm came
 to the country of Irân, he seized and slew those who
 walked in the splendour of Magicianism; but several
 men and youths have come to Sagarstân. 9. There
 was one Nask of the women, and it was the one
 Nask of a child; the production of the Guvah - Pên - icô¹¹
 was made easy (i.e. learnt by heart); even in that way
 the ritual travelled back into Sagarstân, arranged and
 restored ever anew in Sagarstân only,

4.

adînash avârîg divâk lâ narm; li mûn pavan
zag divâg hamâk-dênô-1 yarbekhiënd, shâdîhî
gôharîkânîh râi, Hâdôkht-âe farmâyênd: Sagistân!

f. 28a. 10. [Kolophon]. Fraijast pavan shnom, ^{shâd}shâdîh,
nâmishn; wâ-farukhō wa-dâr-zivishn wa-pîrtîksh
wa-aharîbō-kâmak-anjâm yehvînâd, mûn nîpîst,
mûn nafshâ, wa-mûn karîtinêd; Ashemî.

in another place it was then not easy (i.e. not learnt)
in that place whoever celebrate all the religious rites
through me, for the pleasure of the generous, after
one Hâdôkht they bid me go.

10. [Kolophon]. Completed with satisfaction, pleasure
and joy; may he be happy and fortunate, long living
and triumphant, and accomplishing his righteous desire,
who wrote it, who owns it, and who reads it. Righteousness
is perfect excellence.

1 Bd. XX, 17. 2 Bd. XXII, 5. 3 Bd. XIII, 16. 4 Bd. XII, 15.

5 Bd. XXI, 7. 6 Bd. XXXI, 9-11. 7 Compare Yt. V, 34, 108.

8 Bd. XXXI, 12. 9 Yt. XIII, 97. 10 Described by the

pseudo-Ibn-Haukal as on the river Hermand,
between Ghôr and the lake (see Quatrefages's Oriental Geography
p. 206).

11 This name, which is written 𐭪𐭫𐭮𐭲𐭭, has
some resemblance to 𐭪𐭫𐭮𐭲𐭭 Ganabâ-sar-mijad,
'the thief's head downstricken'; the name of the sixteenth
Nash; and references to women and children will be
found in its contents, as stated in S.B.E. XXXVII, xxi 8,
xxii, 1, 2, 4, 5, 21; but the reason for the name, given in this
text, though vague, has no reference to thieves.

12 Not yet identified, but this son of a priest named Zardîsh,
probably lived some time after Sênô who died A.R. 200.

13. Can also be read Ashkân, as if referring to the Parthian
dynasty. - The whole sentence is very obscure. EMM West
January 7th 1898.